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NAVY CHAPLAINS BULLETIN

WINTER 1958–1959

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NAVY CHAPLAINS BULLETIN

Published quarterly by the Chaplains Division, Bureau of Naval Personnel, as a source of information and inspiration to all Navy Chaplains.

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Chief of Chaplains

RADM George A. Rosso

☆ ☆ ☆ ☆ ☆ ☆

A short time ago I read this thought provoking sentence: "Do not allow the past to haunt you nor the future to daunt you." At this season of the year these words seem to have a most important message. For each New Year we expect to catch in the memory of the past, a reflection of the future.

At the beginning of this century, Archbishop John Ireland said: "A century ends, a century begins. This century will be what we make it. It will be ours because it will be the fruit of our toil and the grace of God." Today we can say a year has ended and another began. This year 1959 will be what we make of it, we and the grace of God. This is a combination that is always sure to succeed.

If we were to face the future with merely human wisdom and experience, there would be plenty of reason to fear. Ahead of us lie many imponderables as Winston Churchill once called them. This is the time when we need confidence in the grace and strength of Almighty God. We must have a firm conviction that God's grace will be given us should dangers arise. As long as we are faithful to Him and fulfill His divine will to the best of our ability, He will always be at our side. That is why there is always a relationship between the past, the present and the future. Fidelity and loyalty in the past, practiced constantly in the present, win grace and strength in the future.

The finest motto we can have to guide us through the year 1959, indeed, one that can be an inspiration all our lives, is summed up in these words: Learn from the past, live for the present, and hope for the future. Do that, and we will always find that the past is powerless to haunt us and the future utterly unable to daunt us.

George A. Rosso

OUR COVER: The background of the Regulus changes but the truths of the Gospel are eternal. Here Chaplain Ralph W. Below, Protestant Chaplain aboard USS Macon (CA 132), delivers a sermon to the ship's crew in the calm quiet of a tropical Sunday Morning.

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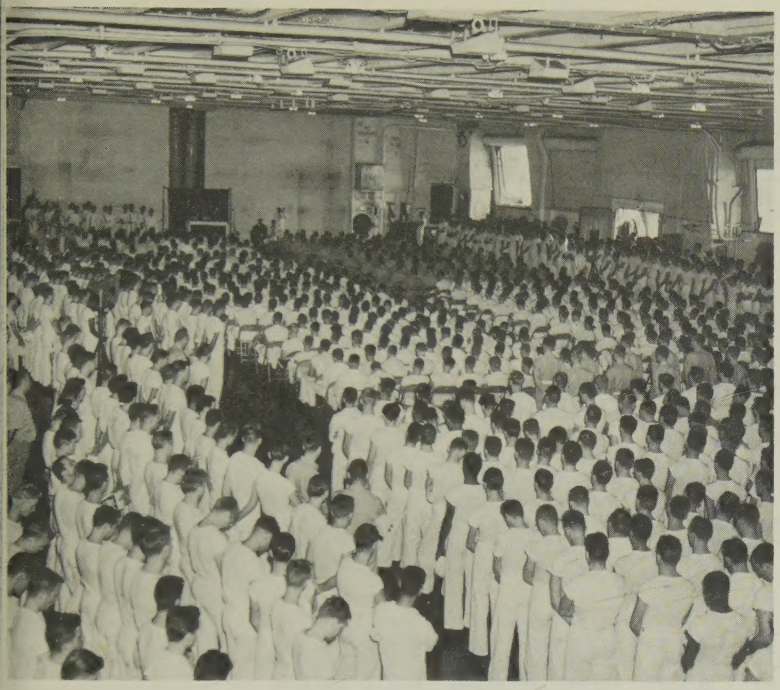


CONTENTS OF A NAVY SERMON

By Chaplain Glyn Jones

Addressing Navy chaplains on "the content of a good Navy sermon and the mechanics...important in sermon construction" can easily expose one to presumption. The sermon is a matchless and formidable entity. Alone among literary forms it purports unvaryingly to express an ultimate reality. The essay is its own raison d'etre, but the sermon is always a means. It approaches the ineffable with poetic insight but insists on communicating the vision in prose. As imaginatively as fiction it ventures to think again the reflections of a divine intelligence.

Other kinds of literature seek to entertain, to enlighten, to persuade. The sermon may encompass all these purposes without diviating from a single-minded intention to evoke ultimate decision in every life which hears.

Content and mechanics are surely recognizable divisions in this creation, yet the sermon is not merely an object for formal analysis or a subject for construction by blueprint. It involves more then the imparting of information or the communication of ideas.

Preaching is the transfusion of vitality from one life into another. In the Judeo-Christian tradition the substance of that vitality is a life of the spirit, received from God, which occupies and informs a man's natural powers of intelligence, conscience, will and emotion.

The sermon is a vehicle for that life in its wholeness.

The "Content" of the Preacher

To discuss the content of the sermon, then, we must begin with the "content" of the preacher. It is that alone which distinguishes him from the essayist and the lecturer. It is that which insures that he is not his own man but God's spokesman.

His task is to proclaim God's good news, to herald God's truth from the battlements. Before mounting his lofty coign he has presumably reduced his message to those final verties on which life itself is staked. The "content" of his life has become the content of his homily. An old Westerner seeking a minister for his congregation had this distinction clearly in mind. When he was asked what kind of clergyman would do, the old man answered, "A man big enough to reach heaven when he is on his knees".

The imperative mood of such a life is absent from much that passes for preaching in our day. Too frequently the pulpit dispenses options, reservations and qualifications.

This recurrent weakness of a venerable institution rises precisely whenever the sermon becomes stylized, when men concentrate on the "content and mechanics" of the vehicle to the exclusion of the life it should be conveying. We remember the changed tone of Jewish preaching in the fifth and sixth centuries A.D. The synagogue teachers had long enjoyed the title "amoraim"-the speakers. Now they preferred to be known as "seboraim"-the holders of opinions. No longer did they proclaim "Thus saith the Lord". Instead they murmured timidly, "We think that such and such is the mind of God".

So the high priests of certain fashionable modern "ba'als" disdain the ancient word "sermon" in favor of the euphemism "address".

No Tin Whistles

There is certainly a place for opinions in the pulpit, but its distinctive power lies elsewhere. It does no good to send a herald to the tower if he blows only a tin whistle. "Give me the benefit of your convictions if you have any", said Goethe, "but keep your doubts to yourself, for I have enough of my own." "...if the trumpet give an uncertain sound, who shall prepare himself to the battle?" Who indeed?

Let us be clear that preaching does involve preparing people "to the battle." If one pole of this transaction is the compulsion of a Godfilled life, the other is surely the dark and profound need in the depth of every listener. Here again we are sometimes led astray. We are tempted to minister to wants rather than to needs, to prescribe for symptoms rather than syndromes.

Men want "peace of mind" when they need wrestlings of the spirit. Men want catharsis when they need feelings of guilt. Men prefer masochism when they need ways to absolution. It is well to know doctrine and mechanics, but

Editor's Note: The preaching articles may be somewhat controversial. However, they should be thought stimulating to all chaplains. The above picture of men of the USS Coral Sea symbolizes our responsibility.

blessed is the preacher who probes beneath his peoples' wants to uncover their needs. If you are to teach Tommy Latin, you must certainly know Latin-but you must also know Tommy.

The Crucial Encounter

The crucial encounter of the sermon, then, takes place between the "content" of the preacher and the "content" of his hearer. If nothing happens in the confrontation, it does little good to diagnose the sermon. It is time to examine the preacher - the "content" of his life, his sympathetic outreach into the needs of other lives - for sermons are only the lengthened shadows of men.

More exactly it is time to ask why we are not winning men "to the battle". "The test of a preacher" (note: of a preacher, not of a sermon), wrote Francis de Sales, "is that his congregation goes away saying, not 'what a lovely sermon', but 'I will do something' ". That is our test.

When we meet it our people will do something. The complacent will feel stirrings of a divine discontent. The calloused will rise toward repentance. The guilty will surrender to forgiveness.

All of us learned in seminary the carpentry of the sermon - text, topic, sentence, outline - introduction, bod conclusion - build-up, climax, denouement. Techniq is important in preaching as in music, though it ministe best out of sight. Nevertheless, mechanics are always function of content.

It is conceivable that a bright biologist may one day able to teach technique to a chimpanzee, but no ape v ever preach a sermon. Amos and Bossuet and Phill Brookes inhabit a province forever preserved for the de ings of God with man.

In the sense in which we are speaking I don't suppo there is such a thing as a "Navy sermon". There is o a spokesman for God confronting human beings whose ne are experienced in the context of service life. We can s to that herald: "Know God - know Tommy - don't get the way.

For the rest we had best mind the counsel that Bernard of Clairvaux offered his fellow Cistercian prea ers: "If then you are wise, you will show yourself rath as a reservoir than as a canal... A canal spreads abro water as it receives it, but a reservoir waits until it filled before overflowing, and so communicates with loss to itself its superabundant water."

THE IMPORTANCE OF PREACHING

by Chaplain Henry C. Dunc

Today, our young people want reasons for their faith. They are asking questions which the chaplains cannot ignore without themselves being ignored. This means that preaching must be given an ever more significant role in our ministry. Without the Christian message, there can be no Christian ministry.

Our Christian faith is a story that must be told. God was in Christ. The purpose of our calling is to communicate this truth and its meaning for men.

We cannot assume that our congregation knows this fact or its significance. In Herman Wouk's novel, The Caine Mutiny, Captain Queeg says over and over to his officers, "Remember, you can't assume a ___ ____ thing in the Navy." This statement could apply to our preaching. Even if we could assume that our people had heard and understood the basic affirmations of our Christian faith, we could not assume that they had heard our own testimony concerning it.

A Personal Witness

Preaching is our personal witness to what God can do for men because of what He has done for us. Good preaching does more than merely teach, discuss, exhort or counsel. Good preaching brings about an encounter with Christ in the soul, actually bringing God's grace to the congregation.

This kind of preaching introduces a Divine dimension which confronts the individual in the congregation with the need for a radical transformation of his soul and presents the means by which that radical transformation may be effected.

A Chaplain's Position

Good preaching is the chaplain's best safeguard against his being relegated to a position of insignificance or irrelevance in the minds of his shipmates. In the recent seminar for Protestant Chaplains at Norfolk, Va., Dr. Waldo Beach, professor of Christian Ethics at Duke Divinity School, observed that the chaplain seems always to be on the brink of becoming a mascot, a talisman or good-luck piece. Dr. Beach observed that the difference between the mascot and the true priest is the element the prophetic in the chaplain's ministry.

The chaplain must justify himself with his shipmat in his capacity as a clergyman; as spiritual advise leader of worship and preacher. If the chaplain prov himself here, it is less likely that he will be expected perform a multitude of extra-clerical assignments.

I suspect that the myriad of additional tasks w which the chaplains have been burdened may have r sulted in part from the chaplains' own de-emphasis what should have been their primary duty, their procl mation of God's Good News. Evidence of this, if any needed, is the increasing number of requests from Co manding Officers to "send me a chaplain who can preach

The Lord "Came Preaching"

Few of us would question the effectiveness of t ministry of St. Paul. Paul tells us that it is preachi that is "the power of God and the wisdom of God." It w not without purpose that our Lord himself "came preac ing." The truth which we proclaim is what makes re vant all else that we are or pretend to be or to do.

As my automobile grows older, more of its access ries stop working, the cigarette lighter, the dashboa clock and the electric antenna. Of course, the car co tinues to run because accessories are not integral to t basic function of the automobile. Recently, howev when the engine would not start, I was made acutely ware that the power plant is not to be classified amo the nonessentials. As I grow older in the chaplaincy realize that what St. Paul said of his own ministry is tr of my own also and, I suspect, of the ministry of chapla in general. Our power is in the message. The messa is indispensable. This is the sine qua non of our mini try.

We certainly could do worse and it is doubtful t any of us could do better than to devote an increasing mount of our time and talents to this "foolishness of G which is, according to St. Paul, "wiser than men," proclamation of the Good News which God has wrought Jesus Christ.

The Chaplains Spiritual Development

An excerpt from a promotion paper by Chaplain Robert W. Radcliffe

With the thesis that Chaplains are number-one pri-rities on the list of a serviceman's needs the failure a Chaplain to develop spiritually suggests dire results

The Chaplain, unfortunately, is not immune to the neral law of decline in which persons and groups lose e first freshness of enthusiasm. He too can suffer from spiritual malnutrition that transports him only from edium" to "apathy" -- lacking movement, color, drama, terest and spirit.

But how comes this to be?

The late Chaplain Hugh Embury, in reference to his ar of postgraduate study, said:

"Most of us have been preaching out of the over-flow, catching an occasional article by an outstand-ing contemporary theologian which gives us know-ledge of his name, but little more. So dependent have we been upon our theological training that we find our-selves today lagging a generation behind the march of the theological pioneers."

his loss of momentum and the exhaustion of the sem-ary stored-up energy is not, unfortunately, the only ymptom of chronic fatigue on the part of the Chaplain. hen the overflow dwindles to an unsteady drip, one is danger of substituting an ersatz or synthetic unction his ministry that may still impress a few simple souls, at that corrupts oneself. Although often tried, one can ever camouflage his exhaustion of resources by an as-etic scorn of the pleasures of life. Nor is he able to help creation of a climate conducive to spiritual renais-ance -- something that, at this stage, would not be rec-gnized by him if he met it in the middle of the road.

Selling Birthrights

In the area of substitution, the Chaplain may sell his piritual development for the title of "hale fellow, jolly ell met!" He may find it more pleasant to sell himself an the product which his Lord ordained him to sell. In ne spirit of salesmanship, he may develop the sure-fire ethod of "getting his toe in the door." The method, all o well known, rests upon the proposition that the "pub-c be pleased." Thus he may preach and minister to an's desires, rather than his needs; he may portray od as a sort of Divine Santa Claus, all of which may elp men to feel good but which can never help them to e good. Instead of a saving ministry, this approach of-fers a satisfying one and the Chaplain too can have his reward, "popularity!" The Chaplain who thus feeds his ego finds it difficult to look truth squarely in the eye and avoids spiritual enlightenment lest he see himself as he really is.

The lack of spiritual development may be related to a Chaplain's failure to truly effect a transition from civil-ian to military life. Cut off from what civilians consider a normal life, separated from associations and friends that he had grown up among and cherished, liable to as-signment according to judgments not his own, charged with responsibilities determined by others and at the dis-posal of the saint and the sot and in an atmosphere where the punch is often "tooted" instead of fruited, he is ex-pected to engage in a multitude of activities and to find his own way to an expression of God's call to him in co-operating with others often of different and divergent points of view. Somehow the adjustment never was effected and never can be when one is knee-deep in nostalgia.

Trading Dislikes

It may be that, having departed the civilian ministry to enter the Chaplaincy, he suddenly awakened one day to the fact that he had only traded one complete set of dis-likes for another: boiler room noises for noisy offerings, helo lifts for rain on Easter, church on the mess deck for the Akron plan, cockroaches for Church mice, a pitching deck for a stormy official board, "That's an order!" for "kindly advise" and numerous other elements that stand as a testimony to the prevalence of ulcers not only on the stomach-lining but on the soul. Having brought nothing with him to the military scene, he has nothing to offer.

It may be that in taking on dirty tasks, the Chaplain no longer has clean hands, in dealing in his counseling ministry with some of the slime and filth in people's minds and hearts, he has not remained unsullied. In the midst of a babel of voices, there is often the danger of having one's soul dyed the color of one's environment. In the attempt to face and counter some of the philosophy that man is not a free agent, but the slave of his endocrines--a puppet whose strings are pulled alternately by inner drives, inhibitions, phobias and perhaps even the beep of a sputnik, even Chaplains are apt to succumb to the party line. This conveniently pleasant theory for louts and spoiled children of many ages and ranks can all too easily become, if not accepted, at least condoned by the Chaplain who loses sight of the spark of divinity that God has hidden in these "who are only human."

Meeting these or facing the intellectual zombies too proud to believe in God and too scared to deny him, a Chaplain can himself become a clumsy bundle of ration-alizations, excuses, appetites and delusions weaving a transparent mask that he kids himself is opaque to the world. He can readily become an impassionate paragon of some shadowy, ill-defined, unreal code of conduct.

Whatever the excuse, the well can and does run dry unless we consider a continuing spiritual development a must.

When the Well Runs Dry

There is only one solution when the well runs dry. Take time out to replenish the supply.

The willingness of a Chaplain to work seventy hours a week as sermon preparer, counselor, deliverer of morning and evening prayers, choir rehearser, cruise book editor, character educator, library supervisor, sickbay and brig visitor, rest and recuperation leave co-ordinator, tour officer and what have you, may be com-mendable, but to conclude that because he has given him-self to the Chaplaincy, it is his business to be at it al-

continued on page 9

TEN WAYS TO DEVELOP YOUR ASSISTANT

- Keep your assistant thoroughly posted on your plans and the progress of these plans.
- Teach him to get the habit of giving you frequent pro-gress reports.
- Give him practice in thinking for himself.
- Place responsibility on him gradually.
- Build up his feeling of responsibility.
- Hold him accountable for his responsibilities, and check up on them frequently.
- Make him feel free to ask for new responsibilities as fast as he thinks he can carry them.
- Back him up.
- Teach him to admit his mistakes promptly.
- Teach him to be able to take criticism constructively.

The Chief of Chaplains Notes That...

A successful Clergy Conference was held on 23 October at the U.S. Naval Reserve Training Center at Santa Ana, California. Over 150 clergymen of the area accepted the invitation of the command to join in the one-day meeting. Rear Admiral E.B. Harp, Jr., was the featured guest speaker. Reserve Chaplain Paul W. Travis and LCDR W.E. Meekins, Commanding Officer of the Center, report that the event was highly successful. This is an excellent method of strengthening community relations with the Navy.

On a recent cruise to Northern European Ports Chaplain John H. Carnes, USS Yosemite (AD-19), organized children's parties at Amsterdam and Bergen. The conduct of the crew was worthy of our country and served to strengthen mutual relationship in the "people to people" program.

Chaplain Howard B. Dooley, Commanding Officer of Reserve Company 9-10 of Omaha, received a letter of commendation from the Naval Reserve Training Command for leading his company to an "excellent rating."

Personal letters were written to home Lutheran pastors by Chaplain Oliver K. Olson suggesting that the pastor send the man in his congregation an Armed Forces Pocket Communion Card. The National Lutheran Council reports that this procedure has stirred hundreds of congregations into action to do more for their men and women in the Armed Forces.

The "Chapel of the Good Samaritan" was recently dedicated at the U.S. Naval Hospital in Yokosuka, Japan. Captain E.T. Knowles, Commanding Officer of the hospital, stated that "In a hospital there is a need for a place of public worship, but, in some ways, even more important is the need for a place of quiet beauty where persons faced with decisions about operations or persons with loved ones in the Valley of the Shadow of Death might draw apart to worship and to pray."

Captain E. T. Knowles, MC, USN, (lt) Commanding Officer of the U.S. Naval Hospital, Yokosuka, Japan, and CDR. G. A. Wright, CHC, USN, holding the dedicatory bronze plaque struck for the Chapel of the Good Samaritan.

Ready Reserve Chaplain W. B. Mitcham, a former line officer, states that his active duty assignment at NAS, Memphis, was most profitable because of the way he was integrated into the chaplains program at the station. He states that there was a wonderful spirit of cooperation among those on active duty.

The Naval Air Training Command paid high tribute to the chaplaincy in their November issue of Fly. The use of the media of station papers is an excellent means of telling our story to the Naval Community.

Chaplain L. W. Meachum arranged a R5D flight for 42 Marines at El Toro to attend a Mormon Military Retreat at Salt Lake City. This is an example of spiritual care of the Marine Corps for those of minority groups.

Rear Admiral I.L.V. Norman, Inspector General, Medical, made this comment concerning the work of Chaplain John T. McLaughlin and his fellow chaplains at the Naval Hospital, St. Albans: "It seems appropriate under Professional Services, to comment on the very fine spiritual guidance programs for all faiths which had been developed by the Senior Chaplain and his assistants."

Chaplain Robert W. Odell, USS Shenandoah (AD-26), urged his personnel in the ship's paper to write personal letters of greeting to the clergy who served the ship on a recent cruise. This should strengthen our relationships with foreign peoples.

A spiritual mission was conducted by two Redemptorist Fathers at the Naval Station, Argentia, Newfoundland. Chaplain John Grabowski reports that it was a tremendous success from attendance wise as well as from the reception of the Holy sacraments of Penance and Communion.

Chaplain Ralph A. Curtis received the Alumni Award from Asbury College in Wilmore, Kentucky, in November.

Captain A.Y. Parunak, Commanding Officer of NAS, Atsugi, Japan, urged all personnel and their families to attend the chapel. He said in his station paper "On Sunday---and every Sunday---will you join me in prayer?"

The Commander of Destroyer Squadron Sixteen, Captain M.J. Luosey, in commending the leadership of Chaplain John M. Quirk, said: "This has been demonstrated by the expressions of the men aided by confession and divine services as well as the fact that these men in turn have written home to tell their family how the Navy provides such personal religious comfort even at sea--even on small units like destroyers. As the Chaplain is lowered from the hovering helicopter (Angel) we recall the old epithet of 'Sky Pilot' and wonder."

Our new chapel in Rota, Spain, was dedicated on 30 Nov 1958. The Chief of Chaplains dedicated the chapel. In attendance were high officials of Spain and military officials of Europe. The Chief of Chaplains also attended the dedication of the American Chapel, St. Paul's Cathedral, London, on 26 Nov 1958.

The following captains have recently retired: H.W. Howe and A.O. Martin. Chaplain J.P. Mannion will retire in April 1959. Best wishes after many years of faithful service!

Thirty-five Reserve Chaplains flew to Washington for three days indoctrination. The Chaplains were from the Ninth Naval District. This type training, Group Active Duty for Training, is conducted in accordance with paragraph H-4204 of the Bureau of Naval Personnel Manual.

Lay leadership in Okinawa. Chaplain J. W. Carlo, (lt); Chaplain John M. Kleckner, center; Chaplain E. M. Hawkins, (rt).

LAY LEADERS PROGRAM ON OKINAWA

The Chaplain's strength was multiplied as the twenty Lay-leaders were dedicated in the Camp Hauge Chapel on Okinawa, Sunday, 12 Oct 1958.

During recent months the Chaplains serving with the 12th Marine Regiment and other units at Camp Hauge have been seeking the best means of reaching the most men of their parish. There is nothing so good as personal, friendly contact by one who has met God and reveals this as he works (or plays) with his fellowmen.

With the belief that Christian friendship is one of the greatest needs of the average military man, the Chaplains moved cautiously in the selection of devout men who with genuine humility will serve God within their respective units. Some of these men are quite reticent, some are very dynamic; some are Staff Sergeants, a couple are Privates; but all are vitally concerned that their own lives become stronger and better. They are not saints, in fact they remind us of Jesus' original disciples in this regard. They do have a high regard for human values, and believe that life with God is truly rich.

Officially, the letters advising these men of their selection to serve as Lay-leaders, explain that they will assist the Chaplain with his program, provide continuity for the Chaplain's initial greeting and invitation and keep the men of their outfit informed of the Chapel activities and discreetly encourage them to attend. But more than that, they greet new personnel coming into their respective units, explain the Chapel program, give the new man a schedule of services (including times of Roman Catholic Masses and confessions). They brief the new man on the Hobby Shop facilities, the gear available through Special Services, the wholesome activities around the island. They invite him to come to meet the Chaplains and visit the Chapel services including our United Fellowship, Protestant, if the man is a non-Catholic.

A Cell Unit

Dream of the future? It is considered entirely possible that within a few weeks there will develop a Christian nucleus (or "cell" if you will) within each unit which will make a firm impact upon the other men. We remember the "leaven" in the "bowl of meal."

To fulfill the deep need of our own souls it is planned that occasional miniature "retreats" will be held. These will be Sunday afternoon affairs usually, during which a devotional atmosphere will prevail, but also they will be times of sharing experiences among ourselves.

Major General David M. Shoup, Commanding General of the 3rd Marine Division (Rein), FMF, assisted in the dedication service, as did Colonel Joe B. Russell, Commanding Officer of the 12th Marine Regiment and Camp Hauge. Chaplain John M. Kleckner, Division Chaplain, preached the sermon of challenge and officiated at the dedication of the Lay-leaders.

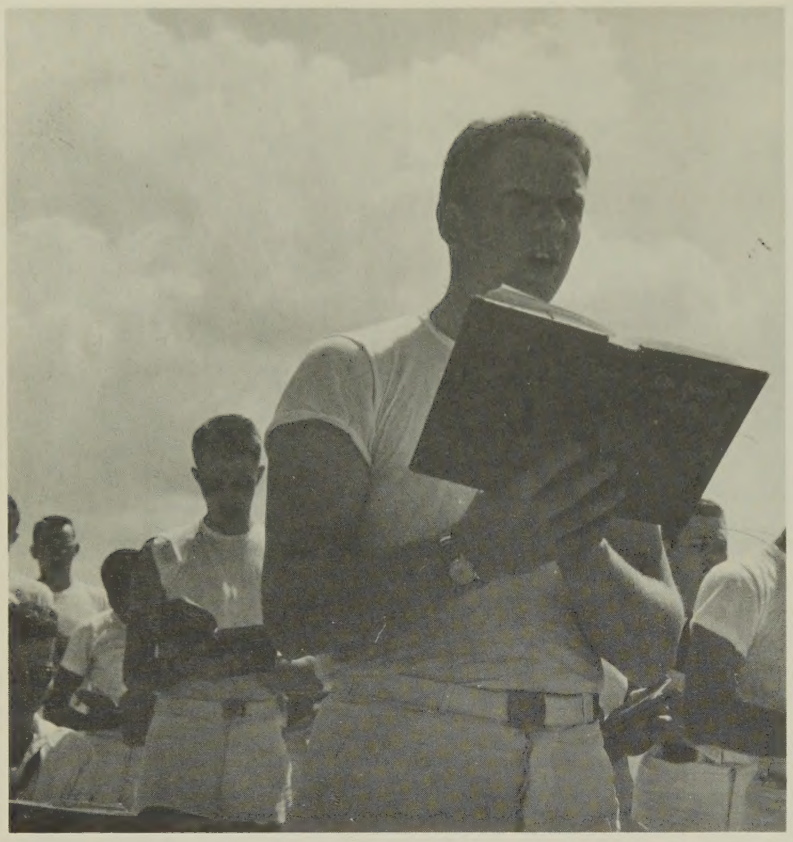
General Shoup clearly indicated in his comments to the men that "men who hold themselves to the highest principles of life established by Almighty God will add great power and moral fiber to this strong division." He further pointed out that the men "can serve best by standing firmly upon your own high ideals and giving strength and courage to your fellow Marine in the barracks and in the field."

Colonel Russell charged the men to "work together with their fellows... Though there may be differences of opinion, there must never be differences in AIM or PURPOSE." He pointed out that it would be the duty of the Lay-leaders to counsel with their Chaplains and "carry a sense of responsibility for the spiritual life of the camp." The Colonel stated simply, "above all we ask you to be an example yourself, to the best of your ability, of one who is loyal and devoted in carrying out the work of God in Camp Hauge."

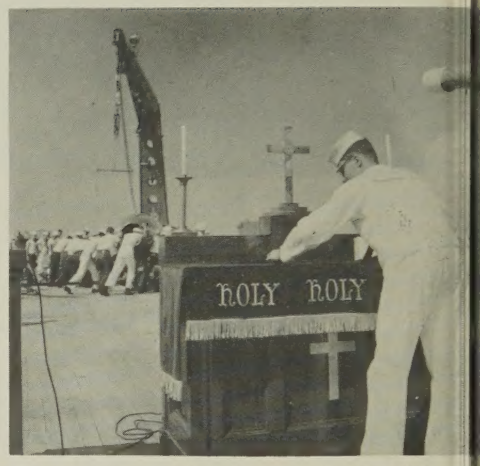
The Lay-leaders' creed was read by the Division Chaplain John M. Kleckner, USN. Then he heard the men declare their intention to "strive to do God's will as he makes it known," and to keep their lives under the control of Christ "by being faithful in attendance at Divine Worship and faithful in prayer."

Thus, the Chaplains at Camp Hauge find that their work and their strength and courage is multiplied with the advent of the strong Lay-leaders' Program. The results are in the hands of Almighty God - and He does not fail.

Rigging

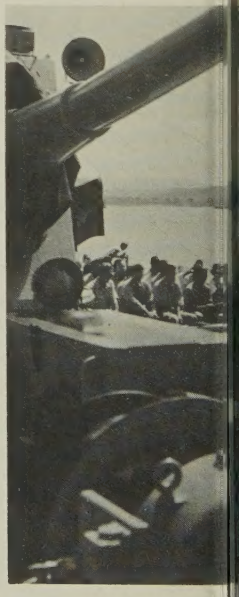


Here the crew is singing praises to Almighty God Sunday morning--the ship, the crew, the hymnal, bright skies, and an attitude of reverence.



The crew is moving the Regulus Missile a preparing for church. This is a modern par dox which is vividly expressed on all our shi

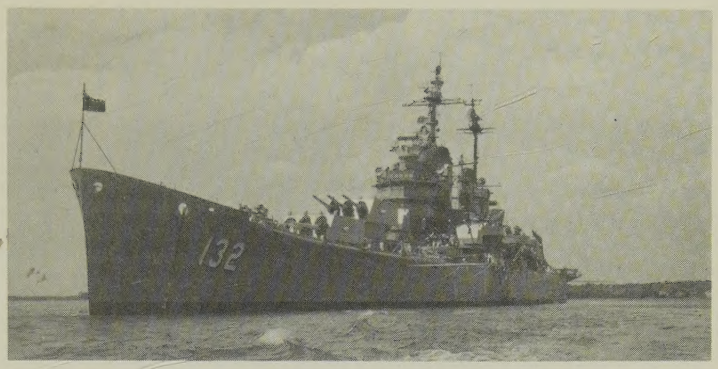
Joining the ship's crew at Sunday Services is the USS Macon's Executive Officer, Commander William J. Hughes, (second from the left).



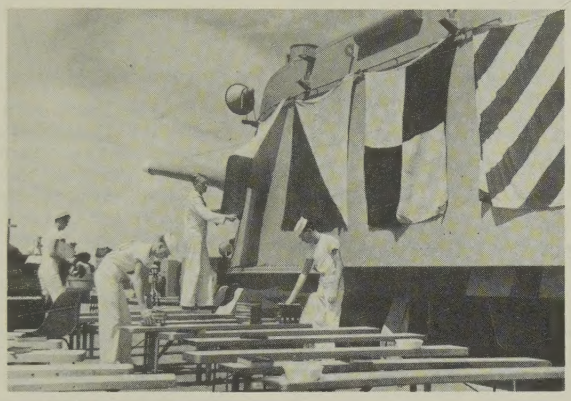
Chaplain Ralph W. God". The sermon the anxieties, the fe

Church

nday throughout the world the men of the Fleet pause
hip of God. A ship that considers moral and spiritual
f primary importance is the USS Macon. Chaplain
. Below gives religious leadership to officers and men.

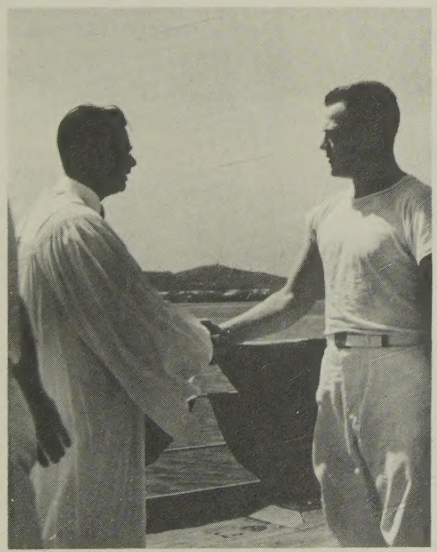


ssistants Mason Westfall, SA, (lf)
oodman, SN, (rt) set up the port-
as they regularly do on board.



Signal flags spelling out "H-O-L-Y" decorate the gun turrets. Benches are also brought from the mess hall and are put to use as "church pews".

the word of
problems,
of the men.



The service is over and the chaplain extends personal greeting to the crew. He extends the arm of the church to the men.

Church gear is carefully folded and stowed in the chaplain's locker. Next Sunday the ship will again unite in worship.

ways is plain spirit killing. So the devil never takes a vacation! But perhaps that is why he is the devil; he was once a Chaplain who never took a seventy-two or leave from his job.

Too Busy

In direct contrast to the overworked is the indolent Chaplain. "I cannot find time for spiritual development by". . ."They didn't select me for P.G.". . .etc., ad inbecause: (Check one). . . "Too busy". . . "Good movie in the hanger bay". . . "Sightseeing trip". . . "Need the rest". . . "Big acey-deucy game". . . "Work on my hobby. . . "They didn't select me for P.G.". . .etc., ad infinitum. Tear off and mail to God.

The one who tries to answer "No time!" should learn a lesson from the Division Officer who plans a work schedule for his men. Now a work schedule may not take all the headaches out of one's work, but it can take much of the work out of one's present headaches. From past experience, I can say that a work schedule is a labor-saving device--a stabilizer that combines some of the best features of aspirin, twilight sleep and a good tranquilizer. Such a schedule will most certainly offer the Chaplain both the freedom for the spiritual work he came into the Chaplaincy to do, and for spiritual development which is too frequently pushed into the background because "Unfortunately, there is no time!"

Cloud Seeding

Quota limitations may prevent many Chaplains from receiving favorable consideration of requests for postgraduate study, but it is reasonable to assume that all career Chaplains will request such study if for no other reason than for mental and spiritual development.

I am not in a position to speak from experience in this area, but what Chaplain Embury had to say about the program is especially poignant:

". . .the reestablishment of sound study habits, and a hunger for knowledge beyond one's ken is the most obvious benefit of a year spend in P.G. work. . . Most Protestant Chaplains hear very little preaching except their own which long ago was set in a pattern, perhaps good, perhaps not. A year of P.G. work enables the Chaplain to visit great preachers, see how each handles the job, watch the mechanics of the service, pick up all kinds of help for his own service. . . (it is) good to have a change of pace--to soak up theology, preaching. . .to store up energy and enthusiasm and a freshness that has not appeared in his messages since he first came into the Corps."

The establishment, on a permanent basis, of a seminar program for active duty Chaplains can be hailed as a giant step forward for our Corps. The letters received in the Chaplains Division, so "uniformly praiseworthy" of the program, give evidence of this opportunity for spiritual development in a Chaplain's religious ministry.

Army-Navy Chaplains training at The Menninger Foundation, Topeka, Kansas. Back row, lt to rt: LCDR Robert L. Deal, CHC, USN(Meth): CDR Julian P. Moorman, CHC USN(Meth); Chaplain (Capt) Thomas S. Johnson, USA(Luth) First row: LT Donald C. Le Master, CHC, USN(Am. Bapt) Chaplain (Major) Albert R. Moss, USA(Disc. of Christ); and Chaplain (Major) Emmett J. Cashman, USA (Cath).

The religious retreats promoted and sponsored by religious bodies offer another opportunity in the area of cloud seeding that most of us can ill afford to ignore.

It is, however, in the area of what the Chaplain can do on a continuing basis that is imperative. What can the Chaplain do while "earthbound" that will make him "heaven-bent"--with a foot in each? The Chaplain's work should provide not an occasional, but a daily avenue for growth and development and should satisfy the need of significance and satisfaction.

The Reviving Rain

Daily reviving rain alone is capable of straightening out the material, natural and spiritual elements in a Chaplain's life so that he is able to lead others to a proper evaluation of these matters. His creation of the ideal climate to get religion into the present tense cannot be by edict, command or fiat. It must begin in his own heart.

There has been a long and honorable association between the Christian ministry and the world of books, an association that must be fostered by any Chaplain who desires a significant and satisfying service. Taking a page from the Rule of St. Benedict, by which monastic life was guided for many centuries, the "brethren" should spend a certain portion of each day in reading. This must be done, however, without the necessity of seniors making the rounds to insure that some "rude" Padre is not misusing the period in sleeping or idle prattle.

For better or worse, Chaplains find it necessary to work with words. That is the case whether one exhorts or rebukes, whether one endeavors to comfort the sorrowing or guide the perplexed. Even as an exposition of a text, a sermon is a literary effort.

What to Read

As to what to read, John Hutton, in his book, That the Ministry Be Not Blamed, approves the suggestion that we should read "what we like, what we don't like and what we ought to like." He continues, ". . .don't read very much with the direct and immediate view to preaching. Read to make an able and wise man of yourself, conversant with life spiritually discerned as life is discerned spiritually in history and philosophy and art, including poetry." The point of this statement is that while this type of reading may not contribute much to the making of next Sunday's sermon, it will add greatly to our understanding of the workings of the human spirit, and, in the long run, such understanding will bear fruit in our service.

We need, at minimum, a vicarious understanding of situations that, while all about us, are at least beyond the range of our own experience. As Chaplains, we are confronted daily with men who are out in the deeps we have never actually sounded--bearing sorrows we have never known, facing problems we have not had to meet, carrying burdens that we never had to carry. What, in God's name, can we say to them? Unless life and its experiences tutor us, and may it never do so, great literature which explores the heights and depths of which the human spirit is capable, can bring us some way along the path of understanding. But only as we set objectives for ourselves can we hope to escape the unenlightening whim of passing moods and fancies or of being at the mercy of our own lethargy. In his exposition, "The Minister's Reading," in Religion and Life, Autumn 1957, Miles H. Krumbine stated that there is need to read for eight specific reasons: (1) for indoctrination, (2) for intellectual humility, (3) for insight and understanding, (4) for a comprehensive view, (5) for illustration, (6) for style, (7) for current need and (8) for the culture of the inner life.

The Chaplain who reads widely, wisely and persis-

tently is one who recognizes the importance of his own spiritual development.

Meditate and Pray

Along with reading will come the daily practice of prayer, of scripture reading, of meditation and of genuine service. The Chaplain who can meditate and pray can, if need be, stand alone. He can resist every tyranny from a Queeg to brainwashing and from all the subtle or direct pressures which seek to make him conform or be silent. The Chaplain who practices devotion is enabled to see his work as God's calling. The daily job and all other actions become a sacramental relationship to God.

The technical and mechanized workaday Navy can almost completely deprive a Chaplain of his sense of individual contribution. What we do can appear to count for little in the vast area of "important" activity. Like the priest in Graham Greene's "The Power and the Glory" we too may feel on the morning of death an immense disappointment because we have to go to God empty-handed, with nothing done at all. But in the end, we too may know that one thing counts--our being instruments of the creative, loving, self-giving God for by so doing we may leave the world better and richer than we found it.

Reproduce a Way of Life

The Chaplain seeks basically a reproduction of a "way of life" that can be translated into the speech, conduct and ambitions of those he serves. This "way of life" is progressively adaptable to the needs of service personnel. If, in any way, there is failure to interpret that energy to the adequate solution of particular demands, it cannot be the fault of the energy, but of the interpretation.

Thus it is a Chaplain's damnation--if he speaks of great things and makes them small; of holy things and makes them common; of God and makes him of no account.

It is his glory if he puts religion into the present tense and if, through him, one can hear and see God at work in contemporaneous life.

BUT. . .

The glory road is open only to him who grasps every opportunity for his own spiritual development in his religious ministry.

RESERVE CHAPLAINS SEMINARS

The convening dates of the Reserve Chaplains Seminars held annually for two weeks in Norfolk, Virginia, in April, and in San Diego, California, in June, have been changed. The Seminar in Norfolk will convene 7 January 1959, and in San Diego, 21 January 1959.

The training program for the forthcoming Seminars is of special significance in that it will feature special training for junior chaplains who have never had extended active duty, in addition to training in administering the Reserve Chaplains Program for chaplains who have had extended active duty for training. Other areas to receive particular stress include Ecclesiastical Relations and the changes now occurring in the Moral Leadership Program.

Membership of the seminars is limited to the following ranks and dates of rank:

LCDR date of rank subsequent to 2-1-55

LT date of rank subsequent to 7-1-54

LTJG any date of rank

Because of the critical need of training for the many chaplains who have never had active duty, no waivers of rank restrictions are anticipated.

DISCUSSION GROUP. Chaplain John M. Kleckner, 3rd Marine Division Chaplain, explains a point from his morning sermon as he participates in the discussion group which meets regularly after the second worship service each Sunday in the chapel at Camp Hague, Okinawa.

Okinawan Congregation Talks Back

One of the regular features of the Sunday Chapel program conducted by Chaplains E.M. Hawkins and J.W. Carlo serving with the 12th Marines, is the intriguing discussion period. After several weeks duration the attendance runs consistently over one-third of the men who attend the second service. From 32 to 47 men have participated in this activity which provides an opportunity to "talk back", or in most cases, to ask pointed and sincere questions.

After the Chaplains have greeted the men as they leave the Chapel following worship the interested men adjourn to a comfortable and attractive room in the Enlisted Men's Club next door. Hot coffee and sweet rolls are waiting for them, and as they settle down in the lounge chairs and settees the fun starts. One of the Chaplains acts as Chairman to start the ball rolling---but both feel free to express their opinions after the men have had ample opportunity to "speak their pieces."

This is a rare privilege for men of widely varying backgrounds of faith to express their ideas and hear those of others. Where else is it possible to assemble such a wide aggregation in such a fine atmosphere to consider such vital subject-matter? Sincere Christians of Nazarene, Assembly of God, Baptist, Lutheran, Episcopalian and Methodist denominations among others are regular participants in this period of sharing. Officers and enlisted men all feel perfectly free and eager to express their convictions without an insistence that theirs must be accepted by others. The meaning of "cooperation without compromise" is understood here by these Christian Marines who believe the truth of God.

These same men, with others of the United Fellowship, Protestant, are presently engaging in repairing one of the local Okinawan Churches which is in bad need of new doors, cabinets, and general carpenter work.

Thus the love of Christ welds these men into a brotherhood as we worship, discuss and work together. Each session of our "coffee and rolls discussion group" is closed by forming a friendship circle and uniting our hearts and voices in "Blest be the tie that binds our hearts in Christian love; the fellowship of kindred minds is like to that above." Truly, such a fellowship is God's richest blessing to mankind.

"...but it is isolated."

By Chaplain Robert W. Kiefer

With a great deal of excitement I held the aerial photograph of the new duty station in my hand and with very little difficulty pointed out the various facilities. There was the chapel, the office buildings, the housing areas, the clubs the recreation area and the palm tree lined beach. This certainly was an ideal situation.

This incident took place, shortly after I received orders to a tropical paradise in the Pacific Area. Then letters started arriving and all the correspondence contained similar information, the base is new, the housing is fine but it is isolated. According to the available maps though, there were some places to be visited and easily accessible. This place certainly couldn't be considered remote or isolated. This all happened about thirteen months ago when I was still within the Continental Limits of the United States.

The months have passed and the base presents a different picture, this time not an aerial view but a close-up, revealing the base as it really is. What I thought was the chapel is in reality the commissary, the fine office buildings are barracks, the clubs are storage buildings, the recreation area is non-existent and the beautiful beach is treacherous, rough and often closed.

I now make the same conclusions which were made in the correspondence which I received prior to reporting. The base is new, the quarters are fine and it is isolated.

Problems Peculiar to Our Situation

Because we are new and so isolated we have some problems which are peculiar to our situation, yet, not exclusively ours. Our problems seem to be exaggerated. I shall attempt to give information concerning my position as the only Chaplain, endeavoring to minister to personnel and dependents who are removed from their familiar types of worship, and their acceptance of me as being the spiritual leader. Secondly, what are problems of counseling in a lonely, isolated Navy Community?

Very early in my ministry here I came to the realization that I could not be all things to all men and still maintain any degree of theological integrity to myself or my church. My conclusion was strengthened when I received an answer to a letter which I wrote to a senior chaplain and he said, "One Chaplain can do only so much. You just can't break the thing down beyond a certain point."

Here now is where our isolation enters and adds difficulties, In most stateside situations, as Chaplains, we encourage our people to establish contact with civilian churches of their particular denomination. Personnel on board ships know for a certainty that they will be able to attend a church of their choice either in some foreign-port or in the home-port within a relatively short period of time. Because of the length of the tour of duty and the remote location of our base, neither of the above suggestions are of much value. There are no civilian churches accessible to satisfy the needs of all our personnel.

We Become One

We are fortunate in that we have the services of a missionary priest to minister to the religious needs of the Roman Catholic personnel and dependents, and I should add that the working relationship has been most cordial, friendly and satisfying.

For the large Protestant population I have followed a basic belief and practice which I have in the preached and written word. Even though the hymns be unfamiliar and the order of worship strange to some, at the time when we read God's Word and hear the Gospel Message preached we are one. The salvation promised by Christ is offered and made available to all who hear. The written Word unifies us in the bonds of Christian love. Our isolation is no longer of importance and our petty differences are resolved and we become as one. In Christ there is unity, in Christ we are one.

We anticipate having a place set aside exclusively for worship and chapel activities. By then our program of lay-leadership will be well established, and better religious coverage can be given to satisfy the needs of our personnel.

The over-all acceptance of the chaplain as the spiritual leader and religious coordinator on the base has been most gratifying. People seem to understand that there are limitations which, of necessity, are placed on me by my church and by my conscience, and that these limitations are upheld by the regulations within which I work.

The statement was made above that we have some problems which are peculiar to our situation, yet not exclusively ours. Our problems seem to be exaggerated. This was true as we considered the Chaplain as spiritual leader but becomes more evident when we think of the Chaplain as counselor. Rather than think in terms of types of counseling techniques used, I would rather consider the reasons why personnel and dependents seek the services of the Chaplain, and try and point out how even ordinary situations take on exaggerated proportions.

Our Environment

It now becomes necessary for us to get more specific in the examinations of our environment. Except for fine quarters, especially for married personnel, the extra refinements, which are not necessary but, which we all enjoy are either non-existent or inadequate.

Metropolitan areas are not only inaccessible in terms of distance but also in terms of money, the time used in travel over bad roads would not compensate for the trip in the first place. As a result of these inadequacies we are a closely knit, too closely knit, community. There is little if any opportunity to escape either those we like or those we do not like. This can be a blessing for some but a hated experience for others. It means that people, not only neighbors but families, get on each others nerves.

For the single person this means that even liberty becomes a problem. If he decides to stay on the base what is there to do? If he goes off the base what is there to do? On the base there are limited opportunities to exert energy, but the weather either hot or wet, does not seem to be conducive to extra activities.

Off the base there are some recently constructed, questionable at best, clubs vying for the serviceman's money, which in many instances he is anxious to spend. This leads to the establishment of households, composed of a man, a woman and sometimes children, all outside the sanctity of marriage. This will eventually lead to some visiting with the Chaplain, asking questions and seeking advice, sometimes too late. Frequently the man knows it's too late, but he wants to sooth his worried conscience.

Problems at Home

The married man without dependents in the area faces a similar problem but his situation is aggravated by the feeling of distrust which is conveyed in the letters he receives from his wife. Through conversation with "friends" at home, who are quite frequently ex-servicemen, she begins to doubt her husband when he writes and says he spent his time bowling, reading or swimming. This, also brings a man into the office for advice and normally a letter is sent to the dependent wife asking her to trust her

husband. It is difficult enough being here without receiving unpleasant letters from one he loves and misses.

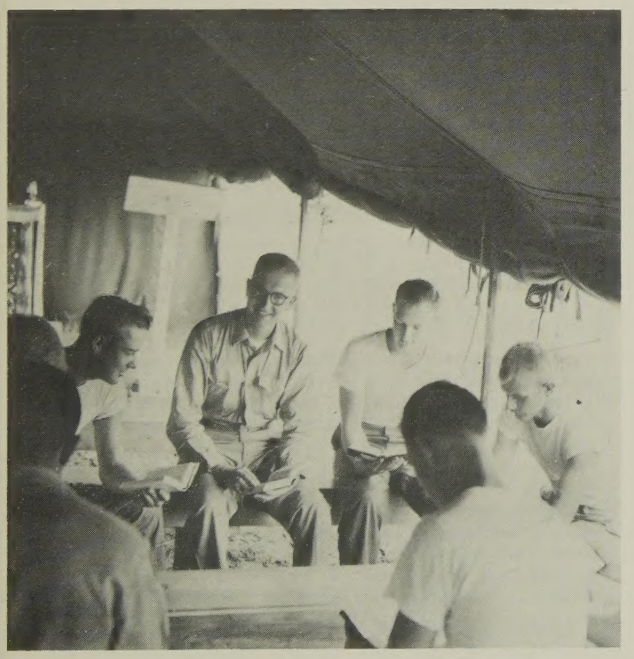
Marriage Counseling

There are times when the married man with dependents on the base has reason to visit with the Chaplain. Here more than in any of the above areas can we see the result of exaggeration due to isolation. "Shaky" marriages either become firm or they fall apart. This could be an ideal place in which to establish a solid family life, and for the majority it is, but for others the strain is too much.

The availibility of domestic help, alcohol, weather and isolation all seem to increase and exaggerate beyond all proportion things like gossip, jealousy, and envy. Slight tensions experienced by every average family seem to become insurmountable obstacles to the success and happiness of the family. Again the abundance of leisure time improperly used, takes its toll. This too leads people to the Chaplain for advice and assistance.

In order to avoid a misunderstanding, at least by inference, it should be said that not all single men are establishing questionable homes, many are well adjusted. Not all married men without dependents on board are being questioned by their wives at home, many have accepted the separation as necessary. Not all families living on the base are falling to pieces, many have adjusted remarkably well.

As a final word I would like to assure people that we are happy here. This will probably be one of our more memorable and most rewarding tours of duty. We are in a sense pioneering and doing fairly well for pioneers. We express the feeling of most people here when we say we would like to come back in ten years, to visit. But no matter what facilities are added for comfort in work or recreation one thing will still be unchanged, it will still be isolated.



In a tent in southern Formosa, Chaplain Robert B. Dunbar (center), conducts a Bible class for personnel of Marine Air Group Eleven. The Air Group, which is a jet squadron, was formerly based at Japan. For its men, coming to Formosa meant leaving behind their everyday way of life. One thing they did carry with them, however, was their religious faith. Today, the faith of these men finds an outlet in the tent chapel that they have erected.

MARRIED COUPLES STUDY GROUPS

By Chaplain Victor C. Ivers

Since November of 1957 at NAAS Whiting Field, Milton, Florida a group of seven junior officers and their wives have been meeting two evenings a month to study problems of morale and morality in the Navy. The ladies were invited to join the discussions when it was learned, as one officer said, "Not only is my wife interested in these subjects under discussion, but I believe a woman's insight and appreciation of these problems can help us men see all the factors that are involved before we move on to offer solutions."

The writer's experience in this type of study group goes back to 1949 and he is fully aware of the important contribution that wives can make in tackling problems that concern not only the man of the house but likewise the little woman and the children. Chaplains more than many other officers in the Navy are aware of the impact of morale problems upon the service family not only on the job but also at home.

Moreover a group study of such problems by couples gives the husbands and wives an opportunity to learn more of masculine-feminine psychology. In the coffee hour after the meetings I have often heard such remarks as, "John, I am ever so pleased with your sense of conviction and your eagerness to help others." Hubby has often been heard to say, "You're a real surprise to me. I didn't even think you were aware of these things."

Topics of Discussion

In sessions that run about an hour and a half the following have been studies: The Responsibility of Officers to their Profession, Patriotism, Cooperation With the Civilian Community, Family Unity, The Impact of Military Life on Children.

Future meetings will inquire into the nature and aims of Communism, interracial problems, the navy family and politics, career guidance of children. The study-outlines and topics of discussion used were devised and assembled by five such groups at Camp LeJeune during 1955-56. Two of these groups comprised Marine Officers and their wives; two groups were made up of Marine Master and Tech Sergeants and their wives.

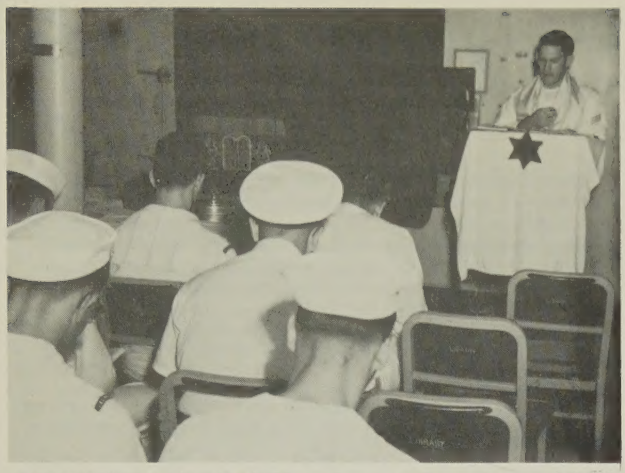
Our studies at that time were complemented by the findings and reports of two groups of Navy nurses stationed at the camp hospital. A total of 32 meetings were drawn up, a sufficient number to occupy such groups for a normal two years tour. Seventy two persons were actively engaged in the Camp LeJeune project.

How Are Groups Organized?

"Like by like" is the basis for getting couples together. It was found at Camp LeJeune that the more closely we could "match up" couples, the more successfully a group operated. We kept field grade officers in a group by themselves, Navy doctors in a special group, etc. Experience proved that it was hard to strike up rapport and mutual understanding if older couples worked with the younger set.

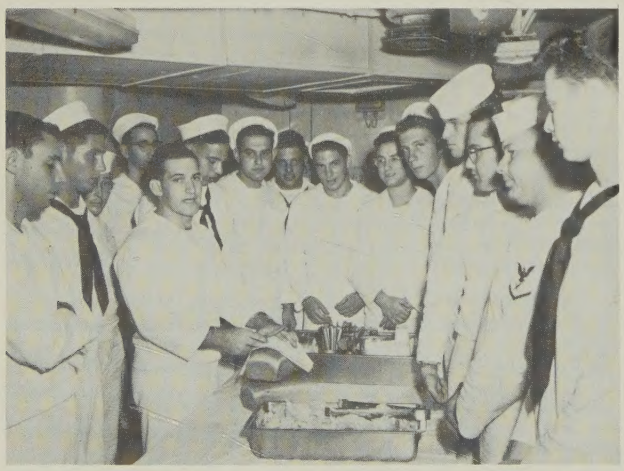
Couples with children, we learned, discussed problems which were not always of vital interest, apparantly, to the newly married. The chaplain is aptly equipped to form these study groups. He has ready access to families and their homes; he can determine quickly the readiness with which this or that couple will work with others; he has on hand the various study guides and discussion outlines of the Character Education Program. The couples readily see in him a man who by profession is cognizant of morale--moral problems and the solutions to the same.

These groups need not be denominational study groups. Groups can function, we observed, with the finest results



RELIGIOUS LAY LEADER. Jerome Bernstein, AGAN, conducts services for the Jewish New Year during the High Holy Days aboard the USS Saratoga (CVA 60). The ceremony is being held in the crews' recreation room.

Ceremonial wine is served by Bernstein to crewmembers as part of religious services. Jon Fortang, SN, USN, (right) serving aboard the USS Forrestal (CVA 59) visits the Saratoga during observance of the Jewish New Year.



Here the congregation gathers around their lay leader as he prays prior to the bread breaking ceremony. The program for the Jewish High Holy Days was conducted entirely by Bernstein----an example of Navy support for all faiths.

even when various religions are represented. Moreover, such non-denominational study ventures impresses upon all those engaged in the group the fact that the problems at hand are common to all, and that only through a combined effort of all hands can action be taken which will contribute to the good of the entire military family.

When groups are being organized an attempt should be made to select or invite those couples who are vitally interested "in doing something about it." This is not an enterprise for silent partners. Everyone must get into the act if the group hopes to arrive at its objective. A leader-couple is selected by the group to moderate the meetings.

Three Steps In Meeting

The subject under discussion is known as an Inquiry, i.e. the investigation of all the factors involved. Good order, disciplined study and mature deliberation are effected by the use of three steps:

Observation: Before the meeting each couple spends two weeks observing their neighbors' ideas and suggestions of the problem at hand, e.g. the care of government property and housing. Some couples have been known to have as many as ten families on their list of "information contacts." One can readily see the tremendous amount of information that is pooled at this point of the meeting.

Judge: Before the group moves to some form of action it judges all the observations accumulated on the basis of what is right and wrong, what is best for the Navy, etc. In the case of Care of government property the group would be concerned with the obligations involved in respecting machines, equipment, houses and other items owned by the Navy. In this portion of the meeting the couples train themselves to think with a good conscience, in terms of what is best for the community.

Resolution: In the third and final step of the Inquiry each couple presents the Resolution which they arrived at during their two week preparation for the meeting. Some 10 to 15 minutes is spent at this time arriving at one resolution for the entire group. These resolutions are generally of a permanent nature, not restricted to but one effort or one week, but rather extending themselves throughout the couples' career in the Military. A report of success or failure to carry out the agreed upon resolution is made at the following meeting. Every three months or so the secretary-couple will ask for a review check-up on all the resolutions taken in past meetings.

Teams Assist Groups

Each couple in the senior or parent group, after three months participation in the study unit, is urged to organize a team, of which they will become the leaders. The typical team consists of three couples, who will meet with their leader couple once a month.

Working with Teams gives each couple an opportunity to extend themselves and their knowledge to others in the Navy family. Can you imagine what ten groups, together with their teams, could do in two years time aboard a naval base or station?

Training of Junior Officers

Group discussions of this kind cannot but make the junior officer aware of his responsibilities to his subordinates. Article 1044 of Navy Regs concerns itself with the diligence division officers are to evidence in making themselves cognizant of their men and their problems.

Chapter X of NavPers 15890 (Moral Leadership) lists the standards by which officers ought to be selected for participation in the Leadership Program. My first contact with couples-study units was with officers at North Island, San Diego, in the summer of 1952. For me this is a time tested technique, observed over six fruitful years, a methodology which is aptly disposed to make our officers aware of existing problems in the Navy, and resolute to take action to enhance the lives of fellow officers and enlisted men.

Religious and Patriotic Days Observed During 1959

JANUARY

SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

FEBRUARY

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

MARCH

SUN	MON	TUE	WED	THU	FRI	SAT
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22	23	24	25	26	27	28
29	30	31				

APRIL

SUN	MON	TUE	WED	THU	FRI	SAT
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26	27	28	29	30		

MAY

SUN	MON	TUE	WED	THU	1	2
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17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

JUNE

SUN	MON	TUE	WED	THU	FRI	SAT
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

1 Jan: (Thursday) New Year's Day. Feast of the Circumcision. Holy Day of Obligation for Catholics.
6 Jan: Epiphany
25 Jan: Youth Week (to 1 Feb)
3 Feb: Four Chaplains Memorial Day
8 Feb: Race Relations Sunday
11 Feb: Ash Wednesday. Beginning Lent. Season of renewal by spiritual discipline. Abstinence from meat for all Catholics.
12 Feb: Lincoln's Birthday
13 Feb: World Day of Prayer
22 Feb: Brotherhood Week (to 1 Mar)
22 Feb: Washington's Birthday (Sunday)
22 Mar: Palm Sunday and Holy Week
24 Mar: Jewish Feast of Purim
25 Mar: The Annunciation
26 Mar: Maundy Thursday
27 Mar: Good Friday: Abstinence from meat for all Catholic Personnel.
29 Mar: Easter Day
23 Apr: Jewish Passover (begins sundown 22 Apr and ends sunset 30 Apr)
3 May: Orthodox Easter
3 May: National Family Week (to 10 May)
7 May: Ascension Day. Holy Day of Obligation for Catholics
10 May: Mother's Day. Festival of the Christian Home
16 May: Armed Forces Day (3rd Saturday in May)
17 May: Whitsunday (Pentecost) Season of the Holy Spirit
24 May: Trinity Sunday (First Sunday after Pentecost)
30 May: Memorial or Decoration Day
12 Jun: Jewish Feast of Weeks (Shabuot)
14 Jun: Children's Sunday
21 Jun: Father's Day
4 Jul: (Saturday) Independence Day
19 Jul: Transfiguration
13 Aug: Jewish Fast Day, Tisheah Beab
15 Aug: Assumption of the Blessed Virgin Mary. Holy Day of Obligation for Catholic Personnel
7 Sep: (Monday) Labor Day
27 Sep: Christian Education Week (to Oct 4)
2 Oct: Jewish Eve of New Year 5720 (Sundown)
3 Oct: Jewish New Year, First Day (Rosh Hashanah)
4 Oct: Jewish New Year, Second Day
4 Oct: World Wide Communion Sunday
12 Oct: Jewish Day of Atonement, (Yom Kippur) (begins sundown 11 Oct)
12 Oct: Columbus Day
18 Oct: Laymen's Sunday
24 Oct: United Nations Day
25 Oct: Reformation Sunday; Feast of Christ the King (Catholic)
27 Oct: Navy Day
1 Nov: All Saints Day. Holy day of obligation for Cathpersonnel
2 Nov: All Souls Day
11 Nov: Veterans Day
26 Nov: Thanksgiving Day
28 Nov: 184th Anniversary of the Navy Chaplain Corps (Use Sunday 29 November)
29 Nov: First Sunday in Advent
8 Dec: The Immaculate Conception: Holy Day of Obligation for Catholics
13 Dec: Universal Bible Sunday
24 Dec: Vigil of Christmas. Abstinence from meat for Catholic Personnel
25 Dec: (Friday) Christmas Day, Holy Day of Obligation for Catholic Personnel
31 Dec: Watch Night: New Year's Eve

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JULY

SUN	MON	TUE	WED	THU	FRI	SAT
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

AUGUST

SUN	MON	TUE	WED	THU	FRI	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

SEPTEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

OCTOBER

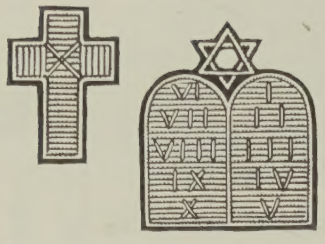
SUN	MON	TUE	WED	THU	FRI	SAT
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

NOVEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30					

DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		



"To deliver eloquent sermons which utilize every theological truth and every known rhetorical device and yet fail to meet the problems of the congregation, this is to fail not only the congregation, but also our God. If we have the true answer to this life, if religion is of any importance, or of any value whatsoever, then it must be in relation to people, people and their problems. Religion, indeed, has the answer for the lonely, the forsaken, for the anxious and for the sinner. It is this answer which we can and must give in our sermons."

from the promotion paper of
Chaplain C. F. Pauling

"The chaplain's task is to interpret God's message to men. What does the Bible say about race prejudice, the Christian attitude toward enemies, courtship and marriage? These and other questions demand answers and in giving them people will more readily listen to a friend than a critic. This undertaking will not always be pleasant. It calls not for a politician but for a prophet. The politician gives men what they want; the prophet gives them what they need and seeks not fame but Divine approval. He offers eternal values to replace the way of transient expediency. He bids them take the long look and weigh their actions in the light of eternity."

from the promotion paper of
Chaplain Ronald L. Roberson

"A life lived above reproach is another prerequisite of a military chaplain. He lives where his life is an open book. Daily, his manner of life is preaching far more than his lips could ever attempt. God has so ordained: '. . . that they which preach the gospel should live the gospel.' "

from the promotion paper of
Chaplain William R. Samuel